



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

keep them separate in his own mind, but to assert the importance of normative science as a sufficient ground for, and justification of, the extravagant claims of metaphysics reminds one a little of the solicitous attempt on the part of the acquaintances of a waning respectability to secure for him a prominent place on the platform with the principal speakers. It is easy to overestimate the importance of metaphysics and epistemology to education.

I. W. HOWERTH

UNIVERSITY OF CALIFORNIA

Personality and Conduct. By MAURICE PARMELEE. New York: Moffatt, Yard & Co., 1918. Pp. vii+283. \$2.00 net.

The task of the reviewer in the present instance is simplified by the fact that the book presents views upon which people are divided into two sharply defined and antagonistic schools of thought. It is therefore necessary to do little more than indicate the author's conclusions. Aside from two brief introductory chapters and an equally brief chapter of conclusion the book is devoted to three practical problems of social control, alcohol and drugs, gambling, and sex problems. The first two are treated in a rather perfunctory manner, and, with the exception of a somewhat dogmatic rejection of the principle of prohibitory legislation, call for little notice. One gets the impression that these subjects are introduced largely as curtain-raisers to the real drama of sex problems. The fundamental contribution of the book is a clear enunciation of the distinction between invasive and non-invasive conduct. This is an original and useful piece of terminology which is worthy of general adoption. It carries us to the heart of the social control problem, for the ultimate issue both in social theory and legislation lies in the social bearing of individual conduct; in other words, in the relations of personality and sociality, which the older thought summed up in the concepts of vice and crime. It need hardly be said that Dr. Parmelee believes in the maximum of individual self-direction as against coercive control. His disdain for anything that smacks of Puritanism is reiterated on every possible occasion. His theory of the play function of sex, tentatively presented in his *Poverty and Social Progress in 1916*, is here elaborated. He advocates trial marriages, finds prostitution on the whole to be necessary and useful, has a good word even for the pimp, and when he has occasion to refer to the social hygiene movement invariably uses the quotation marks of contempt. He would tolerate only a meager mini-

mum of restriction in sex matters, depending on sex education to eliminate their evils. Dr. Parmelee's scholarly proficiency in social evolution forbids us to class him with that group of amateur Bohemians who, because they are not quite sure of themselves, resort to vehement utterance on sex matters, but his unreticent treatment of the more material aspects of the problem leads us to suspect that he has consciously adopted the Shavian program of "shocking civilization into common sense." Although his own knowledge of Freudian ideas is ample, he is likely to be accepted and quoted chiefly by those persons who illustrate the principle that, like learning, a little Freudianism is a dangerous thing. For most of these the need is not more liberty but more control. That much of the coercive control which society at present exercises is unintelligent and even brutal is not to be denied, and Dr. Parmelee has presented this side of the subject with striking force. Like other "advanced" thinkers on sex problems, he is convinced that a radical economic readjustment would make a larger degree of liberty not only innocuous but beneficial. But, like others too, he neglects to notice the disintegration which occurs among primitive groups and among the special classes in advanced societies where economic and social pressure is relaxed.

The radical fault of the book is that it emphasizes the degree rather than the spirit and purpose of control.

U. G. WEATHERLY

INDIANA UNIVERSITY

The Secret of Personality. By GEORGE TRUMBULL LADD. New York: Longmans, Green & Co., 1918. Pp. ix+287. \$1.50.

Four preceding volumes of Professor Ladd forming a series in which he discussed the problems of knowledge, duty, faith, and hope are followed by this fifth book, in which the search is continued for some scientific assurance for the existence of a metaphysical soul and for some scientific information concerning the nature of it. There is no break with the point of view set forth in the other four books from which numerous quotations are cited. The effort is rather to elaborate the same argument from a slightly different point of view. That there is a soul is held to be proved by the social character of our thought, by the witness of language, by the fact of will and character, and by the evidence furnished by the tendency to reason, to follow conscience, and to love beauty. There is no doubt, therefore, of the existence of the soul.